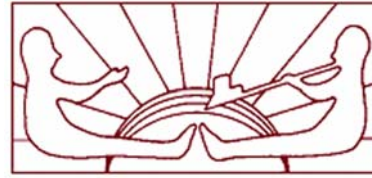




Quebec Native Women



Regroupement des Centres d'amitié
autochtones du Québec

and

**JOINT
PRESENTATION**

Concerning the revision of the
Youth Protection Act

*Is the history of the Aboriginal residential schools
In danger of repeating itself?*

Presented to

Ministère de la Justice du Québec

and

Ministère de la Santé et des Services sociaux du Québec

July 2005

*We believe that the Creator has entrusted us with the sacred responsibility to raise our families . . .
For we realize healthy families are the foundation of strong and healthy communities.*

*The future of our communities lies with our children, who need to be
nurtured within their families and communities.*

*Charles Morris
Executive Director
Tikinagan Child and Family Services
Sioux Lake, Ontario, December 1, 1992*

Introduction

Our organizations, *Quebec Native Women* and the *Regroupement des Centres d'amitié autochtones du Québec*, have joined together to express some of the more worrisome concerns we have regarding the modifications of the *Youth Protection Act* (LPJ) being proposed by Quebec's Ministère de la Justice, as set out in its consultative committee's report entitled "La protection des enfants au Québec : une responsabilité à mieux partager," and by Quebec's Ministère de la Santé et des Services sociaux du Québec, as set out in the report entitled "L'intervention judiciaire en matière de protection de la jeunesse : constats, difficultés et pistes de solution."

About QNW and the RCAAQ

Quebec Native Women

Quebec Native Women is a non-profit organization that grew from a community initiative in 1974. As the only organization working on behalf of all Aboriginal women in Quebec, it represents women from the Abenaki, Algonquin, Atikamekw, Cree, Huron-Wendat, Innu, Malecite, Mig'maq, Mohawk and Naskapi nations, as well as women living in urban centres.

QNW's mission is to support and encourage local initiatives for improving the living conditions of Aboriginal women and families. With a structure allowing women to be active in their communities, it focuses its efforts in the areas of education, awareness and research, and serves as a forum for discussion among the nations. As a spokesperson for Aboriginal women, it makes known the needs and priorities of its members to managers and decision-makers on all of the files that it coordinates, including: health; youth; justice and public security; women's shelters and promotion of non-violence; equality and human rights; and employment and training.

In its actions at the political level, QNW seeks recognition of equal rights for all Aboriginal women in the country, in both legislative and constitutional terms.

It also supports the movement by First Nations towards self-government by encouraging the full participation of Aboriginal women in that process.

At the socio-economic level, QNW is involved in the promotion and creation of new training initiatives intended to help our members improve their and their families' living conditions. These initiatives also serve to enable women to become more active in their communities.

Quebec Native Women has enjoyed unprecedented growth over the past several years. The quantity and quality of the files it manages is steadily increasing and the benefits of its interventions are more remarkable than ever before. The solidity of its organizational structure and the experience it has acquired over the years have given *Femmes Autochtones du Québec* a strong reputation for its proactive work in many different areas.

Regroupement des Centres d'amitié autochtones du Québec

For more than 50 years, the Native Friendship Centres (NFCs) in Canada have been providing services to urban Aboriginal persons. In 1976, the *Regroupement des centres d'amitié autochtones du Québec* (RCAAQ) was created, thereby giving the Quebec NFCs a provincial structure for collaborative action. Located in Wendake, the RCAAQ has for its main mission is to promote the rights of the urban Aboriginal community to Aboriginal and non-Aboriginal decision-makers. In carrying out this work, the RCAAQ represents its members to all levels of government (municipal, provincial, federal, Quebec and Labrador First Nations) and to numerous organizations.

The RCAAQ advocates on behalf of the interests and rights of urban Aboriginal communities, whose members must find ways to overcome the challenges facing them. Its actions include supporting projects by the Quebec NFCs, consolidating and developing the NFC network, building strong relations with partners, encouraging dialogue between different cultures, and promoting the urban Aboriginal communities' interests and rights through its work with governments at all levels and several Aboriginal organizations.

Lastly, through its broad range of actions and expertise, and the strong credibility it has gained with the Aboriginal and non-Aboriginal communities alike, the RCAAQ has become the voice of urban Aboriginal persons. In this role, it supports the NFCs in their work with clients and is today an organization ideally positioned for drawing up a reliable and realistic portrait of all the needs of urban Aboriginal persons in Quebec.

The Quebec NFCs are organizations whose mission is to help Aboriginal persons living permanently or temporarily in urban centres cope with the new socio-economic realities facing them. To support them and to facilitate their integration, the NFCs offer a variety of social, health, training, housing, emergency, referral, and information services. They also participate in job creation and employability development projects, and in the promotion of Aboriginal culture. There are seven NFCs in Quebec today, and one is currently being developed. Their objective is to support all Aboriginal persons, regardless of origin, status or place of residence, by helping them adapt to the urban setting and cope with the difficulties they encounter there. To do so, the NFCs provide them with services and programs based squarely on their needs, as means of improving their living conditions, in terms of education and socio-economic situation. The NFCs also help urban Aboriginal persons develop a feeling of belonging to the community by organizing cultural activities, fostering better relations between the Aboriginal and non-Aboriginal communities, promoting preservation of cultural identity and building awareness of Aboriginal culture among the non-Aboriginal population.

Foreword

From the outset, we acknowledge that there are many problems in our communities related to the use of alcohol and drugs, conjugal and family violence, sex abuse, suicide, unemployment and poverty. We also know that these factors can create situations which put our children into danger. We do not deny the existence of these problems. But we do want to point out that the *Youth Protection Act* (YPA) has done nothing to change our situation despite its 25 years of application in our reserves. It is clear that something is not working with this Act and its application.

General Remarks

Our two organizations wish to stress that it is not necessary to change the YPA. What must be changed is its application, which we believe is not adapted to the Aboriginal reality despite the stipulation in paragraph 5 c) of section 2.4 that interventions must take account of the characteristics of the Aboriginal communities.

We agree with the YPA's objectives, which are to put an end to and prevent the recurrence of situations endangering the security or development of children, as well as to improve parents' capacities for assuming their responsibilities for their children, and to keep children with or return them to their families. Acting in the best interest of the children also constitutes an essential element in the decision whether or not to take them from their families. But we are very much concerned by the consequences that stem from taking children from their homes and placing them, even if for a short time, in non-Aboriginal foster families outside the community. This is a situation that occurs far too often. We believe it is essential that children be able to maintain daily contacts with their parents, the mothers in particular, after being placed in a foster family.

The Aboriginal Residential Schools

It is important to point out that a link exists between the Aboriginal residential schools and the modifications being proposed by your two departments. One such modification has to do with the concept of long-term foster placements. In the mid-eighteenth century, the Canadian government and religious orders decided to assimilate the Aboriginal peoples, that is, to transform them from 'savages' into 'civilized beings' fit for Canadian society. Knowing that adult Aboriginals would not voluntarily abandon their ways of life, their values and their languages, the government focused on the children to achieve this goal. Invoking so-called principles of education, it literally snatched children away from their parents and sent them to residential schools. Following is what the *Report of the Royal Commission on Aboriginal Peoples* had to say about the government's reasons for doing so:

The intent of the residential school policy was to erase Aboriginal identity by separating generations of children from their families, suppressing their Aboriginal languages, and re-socializing them according to the norms of non-Aboriginal society . . . The repercussions of the often brutal enforcement of measures to achieve assimilation are still being felt in the lives of former students.²

The many unresolved traumatic experiences suffered by these children due to the rupture of emotional bonds with their parents, combined with the sexual and psychological abuse they underwent, have severe intergenerational consequences for our nations today, in 2005. These children's experience in the residential schools also hindered them from becoming responsible parents when they grew up. We see this

² Canada, *Report of the Royal Commission on Aboriginal Peoples, Volume 3: Gathering Strength – Chapter 2: The Family* (1996, page 31)

situation repeating itself today – sending our children to long-term foster families outside their communities will prevent them from becoming responsible parents when they grow up.

Furthermore, just as in the time of the residential schools, some group foster homes have rules preventing the use of an Aboriginal language (in many cases, the children's first language). They require the children to express themselves in their second language (French) under the pretext that the other residents speak French. This requirement extends even to the Aboriginal interveners who work with these children in the group homes. Is this normal in a free and democratic society? We have the distinct feeling that we are taking a giant step backwards.

Long-term Foster Placement

We believe that long-term foster placement can have the same disastrous consequences for our Aboriginal society of tomorrow that the residential schools had in the past. Does history have to repeat itself? Long-term placement will break children's emotional bonds with their parents. As a result, by the time they become adults, they will have lost their Aboriginal language, culture, spirituality, values, lifestyle, and above all, a connection to their identity. Is this truly acting in the best interests of our children? Or is it a disguised way for bringing about the disappearance of the Aboriginal peoples identity as a whole ?

The *Youth Protection Act* (YPA) is considered to be a social law, and as such it should allow for various solutions that take account of our communities' realities. We believe it is time to go beyond pious intentions, such as the one we see in sections 2.4 and 37.5 of the YPA. The Government of Québec has never made an effort to implement social policy adapted to the situation of the various Aboriginal nations. We are instead asked to forego our culture and origins to make room for the application of non-Aboriginal social policy. Why must we adapt to decisions that are made by non-Aboriginals on the basis of their own values and laws and implemented solely by them?

Is it not the state's role to support parents through assistance measures and to take over their responsibilities in exceptional circumstances only? A proposal such as long-term foster placement of children at a very young age, even before they have developed emotional ties with their biological parents, fails in our view to respect the very essence of the YPA. We are forced to conclude that something is terribly amiss when we see that over the 25 years of this act's application, the Youth Protection Branch (YPB) has consistently gone against its principles.

For us, the role of social workers is to counsel and support parents and to help them find solutions for ending situations that compromise their children's safety and development. They must be able to work directly with the parents, but they must also consider the involvement of the extended family,³ which is very important in our communities. In addition, they must be able to evaluate cases objectively and above all without any prejudice. It is important that they make information clear and easily accessible to the parents and children, in their language, if possible, so that they understand what is happening to them. How are Aboriginal parents and children informed? Are parents genuinely involved in the process? We see in many cases that the parents and children do not even understand why a placement order has been made.

³ "To Aboriginal people, family signifies the biological unit of parents and families living together in a household. But it also has a much broader meaning. Family also encompasses an extended network of grandparents, aunts, uncles and cousins." Canada, *Report of the Royal Commission on Aboriginal Peoples, Volume 3: Gathering Strength – Chapter 2: The Family* (1996, page 4)

Fear of authority is one of the direct consequences of the Aboriginal residential school experience. The members of our nations perceive the Youth Protection Branch (YPB) as a state organization that comes to their communities for the sole purpose of taking their children away from them. Parents are afraid of the YPB and do not trust it. The YPB represents a threat to them and their families, and they have more trust in services provided by the community. They feel that it is setting traps for them and that its attitude in the vast majority of cases is abnormal. They feel judged, even before the first meeting. They do not feel that their case has been truly evaluated or that the situation has been explained to them in a way they can understand or allow them to take action themselves to change things. According to them, the YPB and especially its social workers take the facts out of context. They believe it exaggerates the facts and creates problems that did not exist. Our members also feel that it labels some families even before their case is evaluated. They believe that the YPB does not take account of our culture and that its actions run counter to our values and family system, i.e., the extended family. Moreover, Aboriginal families consider that the YPB, in taking their children away from them, is taking away their authority and their children's respect for them. This leads inevitably to a rupture in the emotional bond between the parents and the children.

It is clear that we are not talking the same language as the YPB. The non-Aboriginal interveners lack information and they have no understanding at all of Aboriginal culture. Certain Aboriginal persons are incapable of lying in court. They are non-materialist and they do not covet people or possessions. Yet they are judged by YPB interveners who are often very young, just beginning their careers, with no experiences in life and no information about Aboriginal culture. They evaluate situations according to their own values, which are highly different from ours. The refusal to take account of our culture contravenes the *Youth Protection Act*. We also believe that the judges must be objective, they must be free from prejudice and they must above all not base their decisions solely on the word of the YPB's social workers. They must also listen to the Aboriginal interveners in the communities.

We consider that the courts and the non-Aboriginal interveners do not grant sufficient credibility to the Aboriginal interveners (who nevertheless have received their training at non-Aboriginal universities). The Aboriginal interveners merely carry out orders and assess situations for signs of danger. They have no decision-making authority. That is left to a non-Aboriginal YPB intervener, who will review the case and make a decision based on non-Aboriginal values. The absence of non-Aboriginal reviewers at the YPB is having an impact on the rate at which Aboriginal children are being placed outside our communities. Why is this situation not being looked at?

We must also consider the needs of the remote communities. Children there are almost always placed a considerable distance from their homes. Parents, who are unfortunately very often without work, cannot maintain contact with their children. The YPB then decides that these parents are not very interested in their children and requests long-term placements. Is this a fair and equitable way to assess the situation? We believe that the YPB turns too quickly to the solution of long-term placements of Aboriginal children and does not give parents the time needed to regain control of their situation and eliminate any sources of risk for the children.

Section 38 e) of the Youth Protection Act

We hold that the concept of 'risk' as described in section 38 e) of the *Youth Protection Act* leaves room for too wide an interpretation. Evaluating a situation as a 'future risk' or a 'potential risk' allows, in our view, for an unwritten assumption that a given problem will cross over three generations. For example, if the

grandmother drank, the mother and her child will also drink. Thus, the child must be taken from the family. We also wish to point out that poverty is not a risk factor. Many members of our nations are affected by poverty. Non-Aboriginal social workers must at all costs avoid evaluating families on this basis, seeing that our children have not had a start in life equal to or better than that enjoyed by non-Aboriginal children.⁴ We do not have the same values or lifestyles and these differences must be taken into consideration. Cases coming under the *Youth Protection Act* must be evaluated objectively and without prejudice (and with consideration given to Aboriginal culture, as called for by the Act).

We feel that to prevent cases from being judged too rapidly, account must be taken of our communities' social context. For example, a parent who drinks occasionally (two or three times a month) is not necessarily a bad parent. We believe that a child in this situation does not have to be placed in a foster home. Alternative methods must be found, e.g., the extended family can get involved for a certain period of time. What we see instead is an obvious lack of resources in our communities, and that is what must be changed!

Furthermore, we disagree with the idea of finding 'permanent solutions' for children as quickly as possible. Placing children too rapidly, often until they reach the age of majority, does not serve their true interests. We also believe that the concept of the 'dimension of time' used to justify long-term placements for the benefit of the children is only a question of interpretation. We believe that taking children from their environment is a great shock for them. They are no longer with their families and are thus far from their culture and way of life. Also, placing our children in non-Aboriginal families outside our communities creates value conflicts because the Aboriginal and non-Aboriginal cultural systems are widely different. Long-term life placement is surely very difficult for children who already have emotional ties with their biological parents. It gives the parents little or no hope that the children will return to the community. They must try to cope with the fact that their children will remain far away from their culture. Long-term placement may also create conflicts of loyalty in the children – they may have to choose between their biological family and their foster family. We also believe that this situation can only lead the parents to give up hope, abandon their responsibilities. Lastly, the impact of these placements will entail not only a loss of the children's emotional ties with their biological parents but also the loss of their cultural identity, once they reach adolescence and adulthood. And when this happens, they will no longer have a place in our society or have great difficulty finding a place in our society.

What we understand by long-term foster placement is that you wish to place Aboriginal children at a very early age in order to create emotional links with the foster family rather than with the biological parents. And the YPB justifies this on the basis of section 38 of the *Youth Protection Act*. This is wholly inadmissible! Do you believe that doing so will avoid conflicts over values? Think again! Aboriginal identity is very important for us and an Aboriginal child will remain Aboriginal, whatever happens to her. Sooner or later, the child's placement will end and she will want to look for her roots. And where will her search take her? Back to her biological roots, the Aboriginal environment that gave her birth!

⁴ A report by Rodolpho Stavenhagen, the UN's Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples, indicates that "Economic, social and human indicators of well-being, quality of life and development are completely lower among Aboriginal people than other Canadians." The UNICEF Child Poverty Report ranks Canada as 19th out of 26 OECD countries with regard to child poverty levels. "More than a million children in Canada live below the poverty line and the poverty rate for First Nations children is at least double the national average," notes Phil Fontaine, Chief of the Assembly of First Nations.

We must not forget that the foster family's role is temporary. The foster family is there to help a child in difficulty, to give the biological parents time to overcome obstacles to the child's security and development, and to help them regain competent parenting skills. Furthermore, it is wrong to allow foster families to use emotional ties with the child to make its temporary role a permanent one. Non-Aboriginal families must not be seen as missionaries who are there to save the poor little Aboriginal children in Quebec! We must stop emptying our communities to the benefit of non-Aboriginal foster families!

The process for certifying foster families is complex and Aboriginal families cannot meet the criteria proposed by the Ministère de la Santé et des services sociaux du Québec. These criteria must be changed to take account of our reality and culture, and so too should all the criteria concerning the adoption of Aboriginal children.

The time has arrived for the Government of Quebec to acknowledge that we have professionals in our communities who can act on behalf of the well-being and interest of our children, in respect of our culture and identity!

The *Youth Protection Act* must be applied differently when assessing the cases of Aboriginal families. It is vital that the Act take account of the community along with its cultural aspect and identity. Otherwise, in ten or twenty years we may well see a class action by young Aboriginal adults who have lost their identity, language and culture following a long-term placement. Are we witnessing here a new effort to assimilate the Aboriginal Peoples?

For us, long-term foster placement is based on economics. With cutbacks, social workers will not be able to go to court as often as before. A child placed in a foster home until the age of 18 will not return to court. There will be no follow-up, no interventions, and no family support. In other words, there will be no services. Is this what the new way of 'resolving' Aboriginal cases more rapidly really means?

We must above all remember that Aboriginal parents and children are citizens just like non-Aboriginal persons. They have a different culture; that is all. In our opinion, it is wrong to empty our communities simply for the purpose of better filling up non-Aboriginal foster homes. The Government of Quebec must recognize the political leaders of our First Nations, as well as the work being done to support our families through our social programs and the involvement of social workers, lawyers and ordinary persons. The Youth Division judges of the Court of Quebec, the YPB interveners and the Aboriginal community members working in social services must sit down together to establish a partnership based on understanding and respect of our cultural differences. We want a durable partnership that can last until we have the infrastructures and resources that we require in order to take full responsibility for our youth protection services.

Let us remember that our parents will never stop being parents and that their children love them, regardless of what happens. For the well-being of our children, we must find effective and viable solutions that respect our culture, our language, our values and our identity. The future of our nations depends on it.

Dramatic Observation

To demonstrate the full extent of the situation and to support our statements, we spoke with members of our nations. It was very unfortunate to find that **they feel terrorized by the Youth Protection Branch (YPB)**. Everywhere from Kawawachikamach to Schefferville, the North Shore, the Lower North Shore, Wendake, Maniwaki, Lac Simon, Val-d'Or and Mashteuiatsh, people **are afraid to speak openly** about the youth protection services in their communities. Even Aboriginal interveners are not immune from this fear. **They are afraid of being identified and thus saddled with even more troubles.** *This is an alarming and worrisome observation.* To us, it indicates that the problem is serious enough to warrant the creation of a commission of inquiry to be ordered. Solutions that respect our law and culture must be found.

Concrete Examples

- Two young girls aged 3 and 4 were playing on their parents' lawn. They tried to unscrew the cap of a gas can left lying near the garage. It was reported that the parents had let their children sniff gas.
- A young Aboriginal mother gave birth in hospital early one week. Two days later, a YPB social worker, accompanied by a police officer, came to the hospital and took the baby away. All of this had been planned before the baby's birth under the pretext that the woman, as well as her own brothers and sisters and children of her grandmother, had all once been placed in foster homes, and that she herself had previously requested the temporary placement of her first child. The YPB thus assumed that she could not take care of her baby.
- A mother whose child had been placed off-reserve contacted the YPB social worker to request that her child be moved to another home. She felt that her child's current home was too permissive, and she didn't want the child to end up taking drugs or alcohol. The YPB refused her request. She asked for an explanation and more information, but the social worker refused to communicate with her in any way at all. The mother, who is clearly concerned about her child's well-being, must go to the Commission des droits de la personne et de la jeunesse to force the YPB to provide her with information about her child.

Recommendations

1. That the Government of Quebec create a commission of inquiry to evaluate the full extent of the situation regarding the services offered by the YPB in the Aboriginal communities in Quebec. The aspects to be covered by the commission should include intervention methods, the functioning and effectiveness of services (level of adaptability to Aboriginal culture), the results of services, the placement rates for Aboriginal children and the length of Aboriginal placements.
2. That the resources necessary for managing youth protection services be implemented in the Aboriginal communities in Quebec.
3. That the non-Aboriginal YPB interveners who work with Aboriginal clients receive training on the Aboriginal reality and in particular on the communities that they serve.
4. That the Court of Quebec Youth Division judges who make decisions on Aboriginal cases receive training on the Aboriginal reality.
5. That the various interveners, lawyers, judges and community members evaluate together the possibilities of creating an objective mediation process for finding common solutions that will allow Aboriginal children to receive all youth protection services in a manner that respects their culture and protects their cultural identity.
6. That the Quebec Youth Centres establish a statistical system concerning the placement of Aboriginal children in Quebec so that we can know the exact number of on-reserve and off-reserve placements, the number of children placed with Aboriginal families, and the number of children placed with non-Aboriginal families.
7. That the certification criteria for foster families be modified by the Ministère de la Santé et des Services sociaux in order to take account of the Aboriginal reality, thereby making possible the certification of Aboriginal foster families.
8. That Aboriginal children be placed with or adopted by Aboriginal families, including those from nations other than the children's nation of origin.

APPENDIX 1

Statistics compiled by Indian and Northern Affairs Canada on the foster placement rate in the Aboriginal communities

These statistics indicate the number of children placed according to community per fiscal year

These statistics appear to tell us that 50% of all interventions carried out by Quebec's Youth Protection Branch are directed towards Aboriginal persons. But do the Aboriginal nations in Quebec account for 50% of its population?

NOMBRE DE BÉNÉFICIAIRE PAR COMMUNAUTÉ 1999-2004

COMMUNAUTÉ		1999-2000	2000-2001	2001-2002	2002-2003	2003-2004
WENDAT	CENTRE	3	1	11	22	27
	FAMILLE	13	23	13	4	0
RESTIGOUCHE	CENTRE	101	112	201	175	175
	FAMILLE	396	532	704	907	959
GESGAPEGIAG	CENTRE	3	10	32	25	5
	FAMILLE	106	33	68	86	66
ABITIBIWINNI	CENTRE	35	43	53	83	52
	FAMILLE	280	273	225	233	236
KITCISAKIK	CENTRE	49	34	95	119	89
	FAMILLE	429	407	371	385	453
LAC SIMON	CENTRE	197	192	224	156	87
	FAMILLE	888	765	890	866	913
TIMISKAMING	CENTRE	30	26	28	18	29
	FAMILLE	225	230	188	177	182
KIPAWA	CENTRE	1	1	0	0	6
	FAMILLE	34	9	7	11	14
LONG POINT	CENTRE	5	0	2	2	3
	FAMILLE	71	103	82	93	118
KANESATAKE	CENTRE	0	0	0	0	0
	FAMILLE	209	236	243	160	171
KAHNAWAKE	CENTRE	164	161	208	245	204
	FAMILLE	262	275	409	347	471
WOLINAK	CENTRE	0	0	0	0	0
	FAMILLE	32	16	32	47	46
ODANAK	CENTRE	0	0	0	0	12
	FAMILLE	0	0	0	0	0
KITIGAN ZIBI	CENTRE	0	0	10	9	0
	FAMILLE	28	20	61	66	53
BARRIERE LAKE	CENTRE	0	28	9	12	18
	FAMILLE	219	271	132	131	265

MASHTEUIATSH	CENTRE	22	80	70	52	75
	FAMILLE	706	705	765	759	783
WEMOTACI	CENTRE	11	20	17	26	50
	FAMILLE	181	138	7	228	249
MANAWAN	CENTRE	26	49	56	65	85
	FAMILLE	215	260	190	220	225
OBEDJIWAN	CENTRE	127	165	127	47	212
	FAMILLE	307	320	324	216	644
UASHAT MALIO	CENTRE	100	129	119	66	108
	FAMILLE	657	980	991	900	1039
MINGAN	CENTRE	14	32	27	42	31
	FAMILLE	65	29	101	172	212
NATASHQUAN	CENTRE	2	6	7	5	9
	FAMILLE	189	289	186	180	221
LA ROMAINE	CENTRE	0	7	32	40	24
	FAMILLE	78	110	135	213	248
BETSIAMITES	CENTRE	78	69	77	61	42
	FAMILLE	579	456	520	551	557
ESSIPIT	CENTRE	0	0	0	0	0
	FAMILLE	0	0	0	0	0
SCHEFFERVILLE	CENTRE	13	19	56	54	29
	FAMILLE	529	458	272	235	347
PAKUA SHIPI	CENTRE	53	59	30	32	9
	FAMILLE	83	113	144	172	119
		7815	8294	8551	8715	9972

APPENDIX 2

Statistics compiled by Indian and Northern Affairs Canada on the foster placement rate in the Aboriginal communities

These statistics indicate the number of **distinct placement** according to community per fiscal year

NOMBRE DE PLACEMENT DISTINCT 1999-2004

COMMUNAUTÉ		1999-2000	2000-2001	2001-2002	2002-2003	2003-2004
WENDAT	CENTRE	3	1	1	10	7
	FAMILLE	2	2	2	1	0
RESTIGOUCHE	CENTRE	18	29	26	25	27
	FAMILLE	31	67	68	86	75
GESGAPEGIAG	CENTRE	3	6	12	10	3
	FAMILLE	0	2	11	18	15
ABITIBIWinni	CENTRE	13	10	9	10	11
	FAMILLE	5	24	22	27	23
KITCISAKIK	CENTRE	10	10	14	17	15
	FAMILLE	12	65	50	41	54
LAC SIMON	CENTRE	36	29	30	30	23
	FAMILLE	15	111	115	110	109
TIMISKAMING	CENTRE	18	6	8	4	7
	FAMILLE	13	17	13	13	13
KIPAWA	CENTRE	1	1	0	0	1
	FAMILLE	3	0	0	2	3
LONG POINT	CENTRE	5	0	1	1	1
	FAMILLE	7	14	8	12	12
KANESATAKE	CENTRE	0	0	0	0	0
	FAMILLE	19	35	29	20	18
KAHNAWAKE	CENTRE	32	37	56	51	50
	FAMILLE	31	27	49	35	51
WOLINAK	CENTRE	0	0	0	0	0
	FAMILLE	4	4	4	6	4
ODANAK	CENTRE	0	0	0	0	1
	FAMILLE	0	0	0	0	0
KITIGAN ZIBI	CENTRE	0	0	1	4	0
	FAMILLE	0	7	15	10	8
BARRIERE LAKE	CENTRE	2	5	4	5	6
	FAMILLE	39	32	15	17	18
MASHTEUIATSH	CENTRE	11	18	21	13	18
	FAMILLE	107	89	108	103	105

WEMOTACI	CENTRE	6	6	2	3	10
	FAMILLE	40	32	49	58	58
MANAWAN	CENTRE	12	18	19	15	17
	FAMILLE	30	40	50	41	66
OBEDJIWAN	CENTRE	25	32	19	18	45
	FAMILLE	41	50	87	172	165
UASHAT MALIO	CENTRE	24	35	25	21	27
	FAMILLE	50	140	104	113	116
MINGAN	CENTRE	3	7	4	5	3
	FAMILLE	14	15	23	36	42
NATASHQUAN	CENTRE	1	1	1	1	4
	FAMILLE	58	115	48	15	0
LA ROMAINE	CENTRE	0	4	3	5	2
	FAMILLE	9	29	59	85	93
BETSIAMITES	CENTRE	22	13	14	12	8
	FAMILLE	29	59	86	78	78
ESSIPIT	CENTRE	0	0	0	0	0
	FAMILLE	0	0	0	0	0
SCHEFFERVILLE	CENTRE	3	4	14	14	9
	FAMILLE	3	34	52	37	53
PAKUA SHIPI	CENTRE	8	8	5	4	3
	FAMILLE	9	36	33	53	43
		827	1326	1389	1467	1520

APPENDIX 3

Resolutions passed at the Annual General Meeting of Quebec Native Women – October 2004

Resolution no. 2

Attendu que :

Certaines familles autochtones du Québec et du Labrador qui désirent adopter un enfant doivent le faire dans d'autres pays ou provinces et que ceux-ci se retrouvent souvent avec des enfants allochtones;

Attendu que :

Certains enfants membres de nos nations sont déclarés admissibles à l'adoption par la Direction de la protection de la jeunesse du Québec, et qu'ils se retrouvent régulièrement dans des familles allochtones de la région dans les environs de la communauté;

Attendu que :

Cela a pour conséquence de nous assimiler encore plus;

Qu'il soit résolu que :

Femmes autochtones du Québec puisse faire les représentations nécessaires auprès du Ministère de la Justice du Québec et de la Direction de la protection de la jeunesse du Québec afin d'une banque de données de familles autochtones désirant adopter des enfants autochtones soit mise en place;

Qu'il soit aussi résolu que :

Femmes autochtones du Québec puisse faire les représentations nécessaires auprès du Ministère de la Justice du Québec et de la Direction de la protection de la jeunesse du Québec afin d'une banque de données d'enfants autochtones déclarés admissibles à l'adoption soit mise en place;

Qu'il soit aussi résolu que :

Femmes autochtones du Québec puisse faire les recommandations nécessaires auprès du Ministère de la Justice du Québec et de la Direction de la protection de la jeunesse du Québec pour que les enfants des différentes nations soient adoptés prioritairement par des familles autochtones, avant tout autre famille allochtone, et ce indépendamment de leurs régions d'origine afin de contrer l'assimilation que ces instances continuent de perpétuer;

Qu'il soit aussi résolu que :

Femmes autochtones du Québec puisse faire les recommandations nécessaires auprès du Ministère de la Justice du Québec et de la Direction de la protection de la jeunesse du Québec pour que ces derniers reconnaissent la possibilité pour les enfants autochtones déclarés admissibles à l'adoption de croître dans une famille autochtone, même s'il ne s'agit pas de la même communauté ou Nation que la leur, de façon à préserver la culture, la spiritualité, la langue et les valeurs autochtones de ceux-ci et ainsi contribuer à favoriser leur sentiment d'appartenance aux peuples autochtones.

Proposée par : France Gros-Louis Morin

Secondée par : Agnes McDougall

Pour:

Contre:

Abstention:

Accepté

Resolution no. 2

WHEREAS : Certain Native families of Quebec and Labrador who wish to adopt a child must adopt from another province or country and often end up with a non-Native child.

WHEREAS : Certain children who are members of our nations are declared admissible for adoption by the Quebec youth protection, and regularly find themselves in non Native families in areas close to their communities.

WHEREAS : This has contributed further to the assimilation of Aboriginal people,

BE IT RESOLVED THAT : Quebec Native Women make the necessary representation with Quebec Justice Minister and Quebec's youth protection to create a database of Native families who wish to adopt Native children

BE IT ALSO RESOLVED THAT : Quebec Native Women make recommendations with the Quebec Justice Minister and Quebec's youth protection so that children of different Nations be adopted in priority by Native families before a non-Native family, and this irrespective of the regions of origin to alleviate assimilation that these instances continue to perpetuate.

BE IT ALSO RESOLVED THAT : Quebec Native Women make the necessary recommendations with Quebec Justice Minister and Quebec's youth protection, so they recognize the possibility that Native children be declared admissible for adoption and be able to grow in a Native family, even if it is not their community or nation, so to preserve their culture, their spirituality, their language and Native values thus contributing to their sense of belonging with the Native people.

MOVED BY: France Gros-Louis Morin

SECONDED BY: Agnes McDougall

PASSED

Resolution no. 10

Attendu que :

Les services de la Direction de la protection de la jeunesse ne sont pas adaptés à nos réalités autochtones;

Attendu que :

Nos enfants autochtones se retrouvent trop régulièrement placés en milieu non autochtone suite à un signalement auprès de la Direction de la protection de la jeunesse;

Attendu que :

Cela entraîne de lourdes conséquences pour ces enfants, c'est-à-dire la perte de la langue, de la culture, de la spiritualité et du mode de vie autochtone;

Attendu que :

Les critères d'évaluation de la Direction de la protection de la jeunesse pour l'accréditation des familles autochtones sont trop élevés et réduisent de façon considérable le nombre de familles d'accueil autochtone;

Qu'il soit résolu que :

Femmes autochtones du Québec crée un comité consultatif afin que l'ensemble des femmes autochtones du Québec ainsi que les intervenants sociaux des premières nations puissent émettre leurs suggestions, donner les orientations souhaitées et soumettre des recommandations;

Qu'il soit aussi résolu que :

Femmes Autochtones du Québec puisse faire les représentations nécessaires auprès du Ministère de la Justice du Québec et de la Direction de la protection de la jeunesse pour que la réalité autochtone soit prise en compte dans l'ensemble des dossiers concernant les enfants et les familles autochtones;

Qu'il soit aussi résolu que :

Femmes Autochtones du Québec puisse faire les représentations nécessaires auprès du Ministère de la Justice du Québec et auprès de la Direction de la protection de la jeunesse pour qu'un comité de professionnels autochtones soit mis en place afin d'être en mesure de pouvoir établir les critères menant à l'accréditation des familles autochtones (dans le respect de la réalité autochtone) et que celles-ci soient admissibles aux formations offertes par la DPJ aux familles accréditées.

Cette résolution est proposée conjointement par la Nation Huronne-Wendat et la Nation Algonquine.

Proposé par: France Gros-Louis Morin

Appuyé par Agnes McDougall

Resolution no. 10

Whereas:

The youth protection services are not adapted to our native reality;

Whereas:

Our native children are regularly placed in non-native homes after a report is made to youth protection;

Whereas :

This has critical consequences for these children, such as loss of language, culture, spirituality and way of native life;

Whereas:

The evaluation criteria of the youth protection services for accrediting native families, and reduce significantly the number of native foster homes;

Be it resolved that:

QNW create a consultation committee so that the native women of Quebec and the social interveners for First Nations may express their suggestions, provide orientation and submit recommendations;

Be it also resolved that QNW make the necessary representation to the Québec Justice Minister and youth protection so that the native reality be taken into consideration for the whole of the files concerning the children and the native families;

Be it also resolved that QNW make the necessary representation to the Québec Justice Minister and youth protection that a committee of native professionals be set up in order to establish criteria to accredit native families (keeping in mind the native reality) and that these families be admissible for training offered by youth protection.

Proposed jointly by the Huron-Wendat Nation and the Algonquin Nation.,

Proposé par: France Gros-Louis Morin

Appuyé par Agnes McDougall